NUMB. XXVIII.

The Universal Instructor in all Arts and Sciences:

AND

PENNSYLVANIA GAZETTE

To be continued Weekly. *The 10th of the 5th Month*, 1729.

AGE

AGE in Law, is particularly understood of a certain State or Time of Life, wherein a Person is qualified to do something, which before, for Want of Years, and consequently Discretion, they could not.

There are two principal *Ages* in a Man: At fourteen, he is at the *Age of Discretion*; at twenty one Years, at *full Age*.

In a Woman, there were antiently six *Ages* observ'd: At seven Years, her Father might distrain the Tenants of his Manor for Aid to marry her; for at those Years she may consent to Matrimony. *Bracton.* At nine Years old she is dowable; for then, or within half a Year after, she is said to be able *promereri dotem & virum sustinere. Fleta.* At twelve Years, she is able finally to ratify and confirm her former Consent to Matrimony. At fourteen, she may take her Lands into her own Hands; and should be out of Ward, if she were at this *Age* at her Ancestor's Death. At sixteen, she should be out of Ward; tho' at the Death of her Ancestor she was under Fourteen: The Reason is, that then she might take a Husband able to perform Knight's Service. At twenty one Years, she may alienate Lands and Tenements.

For a Man; at the *Age* of fourteen, he may chuse his own Guardian, and claim his Lands held in Soccage. *Dyer*, fol. 162. tho' *Bracton*, Lib. II. limits this to fifteen Years; with whom *Glanville* agrees. At fourteen, a Man may consent to Marriage, as a Woman at twelve. At fifteen he ought to be sworn to the Peace, *An.* 24. *Edw.* I. Stat. 3. At the *Age* of twenty one, a Man was oblig'd to be a Knight, if he had twenty Pounds Land *per Annum* in Fee, or for Term of Life, *Anno* 1 *Edw.* II. Stat. 1. But this Statute is repealed, 17 *Car.* I. cap. 10. The same *Age* also enables him to make Contracts, and manage his own Estate; which, till that Time, he cannot do with Security of those that deal with him.

The *Age* of twelve Years, binds to Appearance before the Sheriff and Coroner, for Inquiry after Robberies, *Anno* 52 *Hen.* III. cap. 14. The *Age* of twenty four Years enabled a Man to enter an Order of Religion, without Consent of Parents, *Anno* 4 *Hen.* IV. cap. 17.

Age Prier, a Petition, or Motion made in Court, by one in his Minority; having an Action brought against him for Lands coming to him by Descent; requesting, that the Action may rest till he come to full Age. This, the Court, in most Cases, ought to grant.

It is otherwise in the Civil Law; which obliges Children in their Minority to answer by their Tutors or Curators.

Religious Courtship continued.

When the two young Rakes were gone, the Lord turning to the young Gentleman that had refused them, complemented him upon his having given them so handsom an Answer, and having run them both a-ground at one Enquiry. *My Lord*, said the Gentleman, *if my Question run them a-ground, your Lordship's Question quite confounded them.* Indeed, *my Lord*, continued he, *'tis too much the Notion* now, *especially among Persons of Quality, that 'tis below them to be religious.* My Lord said, *It was so indeed; but that he would fain ask such People, whether they thought St.* Paul *was a Gentleman, or no? and whether he did not shew as much good Breeding and good Manners, when he appeared before* Agrippa, Festus, *and the Governor* Sergius Paulus, *as any Nobleman in* Britain *could have done at the Bar of the House of Lords?* Upon this Subject his Lordship went on for half an Hour, with a Discourse so handsom, so to the Purpose, and yet so serious, that it highly entertained the Company; shewing how it became every Man of Quality to behave himself in Subjection to the Rules given him by his Maker, as it became every Subject to honour his Governour; how Piety and Religion were the Glory of a Man of Quality, and made Nobility truly illustrious; that it was so far from being true, that Religion was not suited to the Life of a Gentleman, that it was certain a Man could not truly be a Gentleman without it; that Religion was so far from being a dull flegmatick Thing, and useless in Conversation, as was the fashionable Notion of the Town, that really no Man could be so bright, so perfectly easy, so chearful, so sociable, and so always in Humour for Society as a *Christian*; that Religion was the Beauty of Conversation, and assisted to make it pleasant and agreeable; that without it Company was empty, Discourse unprofitable, Society unpleasant; and in short, that Conversation, without a Mixture of something

thing regarding Religion, and a due Connection with it, was like a Dance without Muſick, a Song without Meaſure; like Poetry without Quantity, or Speech without Grammar; that it was a Miſtake to think Chriſtianity received Honour from the Dignity of the Perſons who proteſs'd it; and his Lordſhip ſaid, he wonder'd to hear Men expreſs themſelves ſo abſurdly vain, as to ſay, *Such a Man is an Honour to Religion*; that the thing was true only in the Reverſe, and it ſhould be ſaid, Religion is an Honour to ſuch a Perſon; that it was a Contradiction in the very Nature of the Thing, to ſay, ſuch a Man was noble, great, honourable, or a Gentleman without Religion; and it might with every Jot as much Senſe be ſaid ſo of a Perſon who had neither Birth, Family or Manners.

Our Gentleman came home charm'd with this Diſcourſe, as indeed the whole Company were beſides; eſpecially conſidering the Authority and Dignity of the Perſon who ſpoke it; his Mind was inſpir'd with New Thoughts by it, both of Religion and of himſelf; he not only ſaw more of the Excellency of Religion in it ſelf, but began to ſee clearly it was the Ornament of a Gentleman to be a Chriſtian: It was with the greateſt Contempt, that he now look'd back upon the Notion he had formerly eſpous'd of a Gentleman's being above troubling himſelf with ſerious Things. How ſordid and brutiſh did the two Beaus appear, *ſaid he*, compared to that noble and excellent Perſon my Lord---- How were they laugh'd at and deſpis'd by all the Gentlemen in the Company, and look'd upon as Fellows fit for nothing, but in the Highway to Diſaſter: On the other hand it occurr'd to him, how handſomly did that young Gentleman anſwer them? With what Modeſty did he ſpeak, and yet boldly, in Defence of a religious Life? and what an Honour was paid him for it, by all the Company, and by the Nobleman in particular! and then to think of what that Lord had ſaid, with what Applauſe it was received; how all the Company liſtned to his Lordſhip, as to an Oracle; how general a Conſent was given to it by all the Gentlemen; and *in a Word*, how agreeable the Converſation of the Day was, put it all together, and yet, *ſaid he*, of eleven Gentlemen in the Room, there was not one Man among them, except the Clergyman, who were not above me both in Quality and Eſtate.

From all this he drew this general and happy Concluſion for himſelf, *viz.* That he ſhould never be a compleat Gentleman, till he became a religious Man; and that the more of a Chriſtian he was, the fitter he ſhould be for the Converſation of the beſt and greateſt Men in the Kingdom; and in conſequence of this Reſolution he reſolved to apply himſelf ſeriouſly to the Study of religious Things.

To avoid the uſual Diverſions of the Town, whiſe theſe ſerious Thoughts were upon him, he reſolved to retire into the Country, to a little Seat he had in *Hampſhire*, remote from all Converſation, and where he had no body to talk to, but his own Servants, or ſome of the Neighbourhood, who were all his Tenants. When he found himſelf ſo perfectly alone, it began to be a little too much for him, and he grew very heavy, and a little hypocondriack; his Mind was oppreſs'd with the Thoughts of his Circumſtances, but dark as to the due Enquiries he ought to have made, at length he rouz'd himſelf a little with theſe Thoughts.

I talk of being religious! and being a Chriſtian! Why, I underſtand nothing of it, or how to go about it: *What is it?* What is Religion? and what is it to be a Chriſtian? He pos'd himſelf with the Queſtions, and knew not what Anſwer to give himſelf, when it came thus into his Mind, Did not that dear firſt Preacher (*meaning the young Lady he had courted*) tell me what Religion was? and how he underſtood it, *viz.* a Reverence of God, a Senſe of his Worſhip, and Impreſſions of Duty to him that made us. This certainly is Religion, and this is to be religious: But which Way muſt I go about it?

He was ſeriouſly muſing on this Part one Evening, walking all alone in a Field near his Houſe, when he began to look with great Concern upon the Want which he felt of an early Foundation laid in his Mind by a religious Education. *Sure*, ſaid he to himſelf, *we that are Men of Fortune, are the moſt unhappy Part of Mankind; we are taught nothing; our Anceſtors have had ſo little Notion of Religion themſelves, that they never ſo much as thought of it for their Children: I don't wonder they have thought it below them; for knowing little or nothing of it themſelves, they had no other Excuſe to one another for the leaving their Children intirely deſtitute of it, but by pretending, it was below their Quality.* This flung him into a Reflection, which raiſed this ſudden paſſionate Expreſſion, *God be merciful to me! What is become of my Father and Grandfather!* He went on then thus, *Who am I! a Gentleman! I am attended by Servants*, Sirr'd *and* Worſhipp'd, *and* honour'd *here by a Parcel of poor Workmen and Tenants, that think themſelves nothing to me, and are half-frighted if they do but ſee me; and I am in the Sight of him that made me, and in my own too, a* Dog, *a* Monſter, *a thouſand Times worſe Creature than the meaneſt of them; for I am a Wretch with a Soul, and yet know nothing of him that gave it me; a Soul commanded to ſerve and obey the God that made it, and yet never taught to know him.*

There *lives a poor Ploughman, and* yonder *lives a poor Farmer, that fare hard, and work hard; how ſober, how religious, how ſerious are they! How are they daily teaching and inſtructing their Children! and how were they taught and inſtructed by their Parents! and there's ſcarce a Boy of ten Years old in their Families, but knows more of God and Religion than I do: I have been taught nothing, and know nothing but this, that I am under the Curſe of Darkneſs in the midſt of Light; Ignorance in the midſt of Knowledge; and have more to give an Account of, than a Negro of* Africk, *or a Savage of* America.

He had wander'd ſo long in theſe Meditations, not minding his Way, that he found Night coming on, and he ſcarce knew he was ſo far from his own Houſe, till he look'd about him, when he

he resolv'd to go back; so he broke off his Thoughts a while, and made a little Haste homeward; in his Way he necessarily went by a poor labouring Man's Door, who, with a Wife and four Children, liv'd in a small Cottage on the Waste, where he (*the Gentleman*) was Lord of the Manor; as he pass'd by, he thought he heard the Man's Voice, and stepping up close to the Door, he perceived that the poor good old Man was praying to God with his Family: *As he said afterwards*, his Heart sprung in his Breast for Joy at the Occasion, and he listen'd eagerly to hear what was said. The poor Man was, it seems, giving God Thanks for his Condition, and that of his little Family, which he did with great Affection; repeating how comfortably they liv'd; how plentifully they were provided for, how God had distinguish'd them in his Goodness, that they were alive, when others were snatch'd away by Diseases and Disasters; in Health, when others languish'd with Pain and Sickness; had Food, when others were in Want: at Liberty, when others were in Prison; were clothed and cover'd, when others were naked and without Habitation; concluding with admiring and adoring the Wonders of God's Providence and Mercy to them, who had deserved nothing.

He was confounded, and *struck* as it were *speechless* at the Surprize of what he had heard: Nothing could be more affecting to him: He came away, *(for he had staid as long as his Heart could hold)* and walk'd to some Distance, and there stopt, look'd up, and round him, *as he said*, to see if he was awake, or if it was a Dream; at last he got some Vent to his Thought, and throwing out his Arms, *Merciful God!* says he, *Is this to be a Christian! What then have I been all my Days! What is this man thus thankful for! Why, my Dogs live better than he does in some respects, and is he on his Knees adoring infinite Goodness for his Enjoyments! Why I have enjoy'd all I have, and never had the least Sense of God's Goodness to me, or ever once said*, God, I thank thee for it, *in my Life. Well might a sober Woman be afraid of me: Is this humble Temper, this Thankfulness for meer Poverty! Is this the Effects of being a Christian! why then Christians are the happiest People in the World! Why I should hang my self, if I was to be reduced to a Degree a hundred times above him; and yet here is Peace, Ease of mind, Satisfaction in Circumstances, nay Thankfulness, which is the Excess of human Felicity; and all this in a man that just lives one Degree above starving: We think our Farmers poor Slaves, who labour and drudge in the Earth to support us that are their Landlords, and who look upon us like their Lords and Masters; why this poor Wretch is but a Drudge to those Drudges, a Slave of Slaves; and yet he gives God Thanks for the Happiness of his Condition! Is this the Frame of religious People! What a monster am I!* Then he walk'd a little way farther, but not being able to contain his Astonishment, I'll go back, *says he*, to poor *William*; (for he knew his Name) he shall teach me to be a Christian; for I am sure, I know nothing of it yet. *(To be continued.)*

FOREIGN AFFAIRS

Warsaw, March 11. N. S. Letters from Constantinople, by way of Kaminiec, observe, that the Grand Visier's pacific Disposition renders him extremely odious to the Janizaries; who, on the contrary, have a high Esteem for that Prime Minister's Son, on Account of his martial Humour. By other Letters from thence we understand, that the Ottomans continue their Armaments, and that, with the utmost Diligence, they are repairing all Places which border on the Christians.

Baden in Suabia, March 15. N. S. Our Margrave received a Letter of Intercession, from the Dyet at Ratisbon, in Behalf of the Protestant Communion at Martenstein, has sent to the Bailly of this City a Rescript, importing, 'That 'his Serene Highness allowed not that he should, 'in any manner whatsoever, trouble or molest 'his Protestant Subjects in the free Exercise of 'their Religion, which they had been possessed 'of during so very many Years: So that he enjoined him, under Penalty of Disgrace, utterly to abolish all the Innovations which, unknown to him, had been introduced in Prejudice of the *Evangelics*; and forthwith to acquaint him with the Steps he shall have taken 'in this Affair.

Paris, March 26. In Suburb St. Antoine they are fitting up a Mill of a new Invention, which, as is pretended, will, without either Water or Wind, by Means of certain Springs, grind 30 *Setiers* (360 Bushels) of Wheat in 24 Hours. This is a fine Invention, provided it is not of a-piece with the Project of turning Iron into Copper, wherein the Charge was abundantly greater than the Profit.

Arnheim, March 19. This Day, a Woman, who at four several Times within the Compass of six Years, had poisoned five Persons with Ratsbane, (namely, her Master, who she said was her Gallant, her Father-in-Law, her Mother-in-Law, her Husband's Son by a former Wife, about two Years and an half old, and lastly her Husband himself) was executed here in the following Manner. First she was burnt in each Arm and Leg with red-hot Pincers, the Executioner staying some Time between every Pinch: She was afterward broke alive upon the Wheel, her Head cut off with an Axe, and stuck upon a Pole near the Gallows.

Utrecht, March 22. *N. S.* From Seville they write, that they there scarce talk of any thing but the Armaments that are making at Pamplona, Barcelona, and Fontarabia: Some look on them as Prognosticks of an approaching Rupture, and others consider them only as the readiest Means to bring Matters to an Accommodation.

London: March 27.

To a certain Gentleman, who takes the Character of Card. *Woolsey* to himself.

HOW vain, Sir Knight, *is thy affected Rage,*
That thou and Woolsey, *in the self-same Page,*
Stand charg'd alike?--- The Cardinal, *'tis true,*
Had many publick Vices; so hast Thou.

But

But He *had Vertues, as his Foes agree;*
Which, thy Friends own, are wanting all in thee;
Tho' proud, corrupt, ambitious and ſevere,
Still to the Muſe he lent a gracious Ear;
Learned himſelf, to Learning was a Friend;
Himſelf, adorn'd with Arts, did Arts extend;
Whilſt all thy Knowledge is confin'd to Gain,
To Funds, and Stocks, and Bribes, thy Country's Bane;
His publick Spirit lives in Chriſt-Church Dome;
Thy Charity begins *and* ends *at home.*

Extract of a Letter from Mr. *Dummer*, dated in *London, March* 25. 1729.

Gentlemen,

I Have nothing to write but ſome Account of the hearing upon our Memorial before the Board of Trade, on Saturday laſt.

The Memorial *was firſt read (a very wretched Performance) and ſeemed to bode no Good. The Council for the Memorial open'd the Complaint, which they reduced to two Points, viz. His Majeſty's Inſtruction, and the Governor's Conduct under it. As to the firſt, they ſaid, the King had no Power to raiſe Money on his Subjects without their Conſent: That the Subjects in* New-England *were entitled to all the Liberties,* &c. *with the Subjects of* Great Britain; *that they were guarded by their Charter, which places the Power of raiſing Money for Support of Government in the Aſſembly, who are the proper Judges what Money is to be raiſed, and when, and how, and for what Uſes to be apply'd. That to appoint a fixt Salary, would render a Governor too independent of the People: That a Salary ought not to be fixt, becauſe the Condition and Circumſtances of the Province were not fixt. That the Intention of a Salary was for a Service perform'd, whereas if it were fixt, a Governor might get Leave to come here, and ſtay here, and yet draw his Salary, whilſt the Province muſt raiſe an equal Sum to ſupport the Commander in Chief, which would be a great Oppreſſion,* &c. *As to the Governor's Conduct, they made great Complaint, That to continue the Aſſembly ſitting ſo many months beyond their uſual Time, was an Injury hard to be expreſſed, and that they were half-ruin'd by being detain'd ſo long from their Buſineſs. That the carrying the Aſſembly to* Salem *was a further Injury, and was directly againſt an Act of Aſſembly, which fix'd their Seſſion to* Boſton: *That it was done with a very evil Intention, to force men to come into an Act which they had declared was againſt their Conſciences. They concluded, with hoping that his Majeſty would graciouſly be pleaſed to withdraw his Inſtruction.*

Then the Acttorney-General made a very elaborate Speech in Defence of the King's Inſtruction, and the Governor's Conduct, viz. That the King's Inſtruction was not compulſory, and the Aſſembly had the Power of raiſing money for the Support of the Government; but obſerved, That it was not only a Power lodged in them, but as a Duty incumbent on them, which if they refuſed to comply with, in ſuch a way as might anſwer the End, and maintain the Honour of the Government, the Inſtruction put them in mind, That there was a higher Legiſlatnre that could bind them. *Then he proceeded to ſhow the Neceſſity of a fix'd Salary to preſerve the Governor's Independency, who had not only the Welfare of the People of this Province to take Care of, but the Prerogative of the Crown and the Commerce of the Britiſh Nation. This Propoſition he ſtrengthen'd mightily by ſhewing a recent and direct Proof of their Refuſal to grant the Salary of the Commander in Chief, unleſs he would paſs a Bill which he declared was inconſiſtent with his Inſtructions. He ript up (upon this Occaſion) the old miſmanagements under* Cook's *Adminiſtration, and affirmed,* That there was hardly one Branch of the Prerogative, which we have not attack'd. But as this is a melancholy Story, and was the Original Source of all our Misfortunes, I'il go no further with it.

The Attorney General made a Jeſt of the pretended Act of Aſſembly to confine their Sittings to Bolton; *but at the ſame time ſaid, he could not ſuffer it to be argued before that Board, when the Point had been ſolemnly decided by his Majeſty in Council. Upon ſhowing this, the Council for the* Memorial *gave up the Point, and declared,* They were not apprized of it before. *Mr. Attorney concluded (as Mr. Solicitor did after him) with a handſom Encomium of the Governor's Conduct, and ſaid,* The Reaſon of his adjourning the General Court to *Salem*, was, becaule the Town of *Boſton* had in a Very *Extraordinary* and FACTIOUS Manner, met in Common-Council (as they term it) and there enter'd a ſort of *Proteſt* againſt his Majeſty's Inſtruction.

As ſoon as the Board of Trade have drawn their Report, I ll acquaint you of it.

They write from Briſtol, that there has been a very hot Preſs in that City for Sailors, and that they had got upwards of 400 on board one of his Majeſty's Ships in King-Road.

Apr. 23. Yeſterday in the Evening came on a Hearing before a Committee of the Privy-Council at White-hall, in relation to the Difference between Governour Burnet and the General Court or Aſſembly of New-England, relating to his Salary. Council learned in the Law were heard on both ſides, and we hear it went in Favour of the Governour, and the ſame is to be reported to his Majeſty.

Entred inwards. None.

Entred Outwards.

Sloop *John & Eliz. Sam. Pierpoint*, to St. *Kits.*
Ship *Brunſwick, Edw. M. Cornick* for *Glaſcow*
New Briſtol Hope, Thomas Chalkely, for *Barbadoes.*

Cleared.

Ship *Amity, William Murrey*, for *Jamaica.*
Sloop *Henrietta, Sam. Farra*, ditto.
Sloop *Princeſs, Thomas Lloyd*, to *Newfoundland.*
Snow *Elinor, William Swain*, to *Briſtol*
Brig. *Mary Ann, Rob. Bird*, St. *Chriſtophers.*

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